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Synopses of Important Articles.

THE EPISTLE TO THE GALATIANS. By PROFESSOR W. M. RAMSAY, in *The Expositor*, June, 1898.

AN attempt is made in the article to bring out some of the wealth of meaning which the epistle gains when its origin, date, and purpose are conceived in the light of the "South-Galatian" theory.

(1) The introductory address. As in Romans, so in Galatians, the address contains the marrow of the whole letter. "All the brethren which are with me" implies that Paul wrote in some place where there was a considerable number of Christians, that is, a church, and, since the names of the brethren are omitted, the implication is that this church is one closely connected with the Galatians. Such a church is not that of Ephesus or Corinth, but either Jerusalem or Antioch, probably the latter, which thus guarantees the sentiment contained in the entire epistle. Further, if Antioch was the place where he was writing, it gives new force to the account of the defection of that church as accounted in the epistle. For at the time of its composition that defection had been evinced as the Jewish Christians in Antioch had become unknown in sympathy with Paul.

(2) The persons mentioned in the epistle. Titus was evidently unknown to the Galatians, but it was assumed that they knew that Cephas and Peter were the same person, and with such knowledge must have gone also a knowledge of the Twelve. Barnabas was better known to the Galatians than either James or Peter. This would be true only of the congregations which Barnabas and Paul had converted. Now, Titus was taken by Paul with him on his third journey; after which it would not have been necessary to explain to them that he was a Greek. On the North-Galatian theory the reverse is inexplicably true. Barnabas was unknown to the North-Galatians, while it would be probable that Titus, who had been with Paul in Ephesus, would be known to them.

(3) Relation of Paul to Barnabas. Paul assumed that the Galatians knew the service of Barnabas as a champion of the Gentiles. The common work of Paul with him on his first journey is implied in the use of the plural pronoun *we*, which the Galatians must have under-

stood as equivalent to "Barnabas and I." When, however, Paul makes reference to the difference which exists between himself and the Galatians, Barnabas is not included. There was no alienation between the Galatians and Barnabas, for Barnabas had not returned to them on the second journey.

(4) "I marvel." After the introductory address Paul usually begins with an expression of thanks, or of blessing, but not in the letter to the Galatians. This unique omission of the letter and strength of the language indicates the intense feeling under which Paul was laboring.

(5) "Ye change so quickly." The position of these words at the opening of the letter shows that great stress is to be laid upon them. Paul apparently had known nothing of the steps which led to the Galatian churches crossing over to the side of Judaizing. In the case of the Corinth church we can trace in the second epistle the development of the Judaizing tendency. Corinth in 56 was where Galatia stood in 56. How, then, had Paul been ignorant of the steps in the Galatian defection. This is natural on the South-Galatian view. The repeated changes of his life after the second visit made the experience of the letter impossible. On the North-Galatian view Paul was a long time resident in Ephesus after leaving Galatia. Those who place the composition of the Galatians after the Romans cannot explain Paul's ignorance as to the Galatians.

This paper is the first of a series to be issued by Professor Ramsay, and is full of promise. It will be an advantage to have his opinions in the shape of a running commentary upon the epistles. In the present paper, the most important position is probably that concerning Barnabas and Titus, though the conjecture as to the persons associated with Paul in writing is characteristically acute and unexpected.

S. M.

A HITHERTO UNPUBLISHED PROLOGUE TO THE ACTS OF THE APOSTLES (probably by THEODORE OF MOPSUESTIA).—After a short introduction follows the text in Greek and translation. The comment takes up these points: (1) the author's own historical statements in the dedication to a certain Eusebius; (2) the statements preserved to us concerning Greek commentaries on the Acts of the Apostles given by Ebed-Jesu show that our prologue is the introduction to the Commentary of Theodore of Mopsuestia on the Acts of the Apostles; (3) Theodore's authorship is finally confirmed by the analysis of the theological conceptions expressed therein.—PROFESSOR ERNST VON DOBSCHÜTZ, in the *American Journal of Theology*, Vol. II, pp. 352–87.